WARNINGS TO THE Unclean: IN A DISCOURSE From *Rev.* XXI. 8.

Preacht at *Springfield* Lecture, *August* 25*th.* 1698. At the Execution of

Sarah Smith.

By Mr. John Williams, *Pastor of the Church at* Deerfield.

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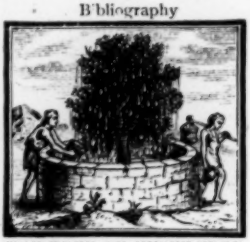

THE TREE OF KNOWLEDGE

HENRY STEVENS of Vermont,
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London. 1882

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WARNINGS

TO THE

PEOPLE

IN

PRESBYTERY.

TO THE

READER.

ALthough in the Popiſh Senſe we may allow no ſin to be Venial; (*For the wages of every ſin is death*) yet there are doubtleſs degrees in ſin, ſome are in their nature & circumſtances more peculiarly aggravated, and expoſe to a much ſorer Condemnation: Among which may be reckoned thoſe which are not only violations of poſitive Precepts, but of the very dictates and law of nature; in ſuch ſins there is both a contempt of the Divine Authority, and a great deal of violence offered to Conſcience, which would reſtrain from the commiſſion of them, and is a plain demonſtration of prevailing Atheiſm of the heart, and mighty power and love of ſin in it, to over-bear the light they have; but that ſuch ſins ſhould be committed under the clear light of the Goſpel, ſhews men to be wholly without excuſe: It therefore is, and ought to

be for a lamentation, that though we live in such an Age of the World, wherein the Light of the Gospel shines with greater clearness probably then it ever did since the first revelation of it; yea, in days too, wherein the Wrath of God is revealed from heaven against the unrighteousness of men. That in such days there should be found so many sad instances of these horrid and unnatural sins of Murther and Uncleanness; but especially of this latter, that there is ground to fear, that it hath been one of the things for which God hath so long had a controversie with the Land: As for what is obvious to men of this nature, we have reason to hope, that the Land is free from the guilt of it, by the vigilance and faithfulness of those to whom God hath committed the Sword of Justice; but there are many things of this nature secret, which the method of God in his Judgments seems directly to point at. It is noted among the procuring causes of *Israels* miseries, 2 *King.* 17. 9. That the *Children of Israel did secretly those things that were not right in the sight of the Lord*; probably this may refer to what we read, in 1 *King.* 14. 24. *There were Sodomites in the land:* However that be, it's certain the Prophets reckon up the sins of Whoredom and Adultery among the black Catalogue of their abominations, and the causes of their calamities, *Jer.* 5. 7. *They assembled themselves by troops in Harlots houses*; and *Hos.* 4. 11. *Whoredome*

dom and Wine take away the heart; these are such things as defile the Land, where-ever they are committed, and will certainly procure an increase of Judgments, unless repentance prevents; & whensoever God in his just Wrath leaves any to be monuments of shame & ignominy before the world, it is a loud call to all who lye under such guilt, to be speedy and thorough in repentance. God both requires and expects it should be so. Deut. 13.11. *All Israel shall hear and fear, and do no more presumptuously*, on which account it seems very sutable to accompany such sad instances with solemn warnings, that those who are under the like guilt, may be awakened, and others may be awed; and it is especially needful, that persons be put in remembrance of the dreadful consequence of these things in the world to come; in comparison of which, the greatest shame, and severe penalties here, are as nothing; and as the Judgment of God is more severe, so it is more certain, he hath positively declared, Heb. 13.4. *Whoremongers and adulterers God will Judge*; these works of darkness may escape the notice, so the Judgment of men, but there will be no escaping the Judgment of God; there is no darkness or shadow of death where the workers of Iniquity may hide themselves; the eye of God follows men into their darkest recesses, and he will surely have a day to bring to light the hidden things of darkness. To pro-

mote these Ends, it is that many of the Hearers of the following solid and seasonable Warning delivered just before the Execution of a person convicted of these horrid sins of Murther and Adultery, have desired the publication of it; to which the Author hath consented, being desirous to further the right Improvement of such a sad Example, to deter others from the like abominations. As for the person Executed for these sins, she is an awful instance of the infatuating, hardening and stupifying power of this bruitish Sin of Uncleanness, her love to, & frequent practice of it, having occasioned her stifling many convictions, & contracted a fearful stupidity and sottishness upon her, near the approaches of death. It is earnestly to be wished, that such Warnings and Examples might not be in vain; that all would so improve them, that we might see no more such Examples. To conclude therefore, let me perswade all to consider, the heinous nature, and dreadful effects of these sins; the Apostle gives a particular account hereof, 1 Cor. 6. 9, 13, 14, 15, 16, 17. Its a sin against a mans own body, it is a defiling of that which should be the temple of God; it is a Sin loathsome in it self, and makes those who are guilty of it, loathsome to God, and to men too, when it is discovered; it is a sin that is ordinarily the punishment of other

ſins, Prov. 23. 27. *A Whore is a deep ditch, and a narrow pit, the abhorred of the Lord ſhall fall therein.* It is a Sin that dreadfully hardens and beſots thoſe who are guilty of it. Prov. 21. 9. 'tis ſaid of the Harlot, *none that go in unto her return again, neither take they hold of the paths of life.* (2.) That perſons would more carefully avoid the inducements to this Sin, which are too common: Such are, over coſtly, light gariſh Attire, impudent and immodeſt carriages, filthy communications, idleneſs, intemperance, by which the body is inflamed, and modeſty baniſhed; the command that forbids the acts of Uncleanneſs, forbids alſo the occaſions and tendencies to it; and unleſs there be a tenderneſs and watchfulneſs to avoid theſe, there will be little hopes, that groſs pollutions will be avoided. Thus commending the following Warnings to the Bleſſing of God, and to the ſerious conſideration of the Riſing Generation.

I am

Your Souls well-wiſher.

W. Williams.

WARNINGS
TO ALL
Unclean Perſons.

Rev XXI. 8.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their part in the lake which burneth with fire & brimſtone: which is the ſecond death.

SInners promiſe themſelves a great deal of pleaſure, ſatisfaction and delight in the ways of Diſobedience, to the holy Commands of God; but the deſtinations and appointments of God to them are far otherwiſe. They ſay they ſhall ſollace themſelves with love, and take their fill of love. But in theſe words you ſee what God appoints them too; not to a bed deckt with coverings of tapiſtry, with carv-

ed

ed works, with fine Linnen of *Egypt*, perfumed with myrrh, aloes and cinnamon; but to a lake burning with fire and brimstone; a righteous allotment from God, to all them that burn in their filthy lusts here. In these words by an elegant Antithesis, we have represented to us the differing frame of the wicked from the godly; and the differing portion of these from the godly; the Godly in the foregoing verse are described from their constancy, and perseverance in opposing whatever was contrary to the holy nature, or holy Law of God; and happiness in its full complement, or perfection is promised them of God: The Ungodly spoken of in these words, are such as are for present ease, and endless sorrow, and pain are threatned to them. In which words, we have as it were a Catalogue of those that are appointed to Wrath, or a very severe Commination, or Threatning, *&c.* With the Subjects thereof.

1. The Commination or Threatning, *shall have their part, &c.* an absolute peremptory threatning, (*shall have*) not that its probable, or who can tell but it may be so, they are in danger, its very much to be feared it will be so; *but they shall have their part.*

Part] share or portion, so much as hath been demerited by their sins, and is appointed them of God: *who will give to every man, according to the fruit of his doings.*

Lake] figuratively put for the place of Tor-

ment; Hell, wherein the reprobate ſhall be tormented.

Burns with fire and brimſtone] denoting the extream torments of Hell; when 'tis ſaid they ſhall have their part, *&c.* 'tis as much as though it had been ſaid, they ſhall be adjudged to a moſt grievous Damnation, by an irreverſible Sentence.

Second Death] Eternal Death, *&c.* Damnation of Soul and Body in Hell, concludes under it the ſeparation of the whole man, Soul and Body from the glorious preſence of God; and the delivering of the Sinner to endleſs pain and torment in Hell.

2. The Subjects of this doleful Commination,

Fearful] Such as through fear of man, ſwerve from the holy profeſſion, and practice of Godlineſs; comprehending all thoſe who are afraid, from the encouragements of the Goſpel, to commit their Souls to Chriſt; who dare not on Goſpel Encouragements believe on Chriſt.

Unbelieving] all that remain in a Chriſtleſs and Impenitent State, on whatever conſideration, whether from ſloth, love of ſinful pleaſures, or contempt of Chriſt, and his Glorious Grace.

Abominable.] Thoſe that are left to ſin againſt nature, and ſuch as are guilty of Sodomy, and Beaſtiality.

Murderers.] Thoſe that unjuſtly take away the life of others, or do that which hath a tendency

dency thereto; those that offer violence to the blood and life of others.

Whoremongers.] Unclean persons, whether married, who are termed Adulterers; or unmarried, who are called Fornicators.

Sorcerers] Witches, those that have familiar amity with Evil Spirits.

Idolaters] Idol-worshippers, that use Idols in Religious Worship: Such also are all that put the Creature in the room and stead of God.

All Lyars] Such as are deceitful, and dissembling, who speak otherwise then they think; and do otherwise then they speak; such as accustom themselves to speak falsly; comprehend those that fall into Heresie, and all practical Lyars, as Hypocrites, *who profess that they know God, yet in works deny him*; any dying under the guilt of these sins, are the Subjects of this Commination: Any living under the single guilt of any one of these heads of sin; are at present under a Sentence of Death, and nothing but unfeigned repentance towards God, and faith in Jesus Christ, can prevent their being the Subjects, of this threatning eternally.

DOCTRINE.

Murder and Uncleanness, are sins that God punisheth men, and women dying under the guilt of; with Eternal Damnation. Or thus,

That

That Impenitent Murderers, and Unclean persons, will be made the Subjects of Hell Torments.

Hell Torments will be the portion of all Impenitent and Unclean Persons. I have singled out these two, rather then the rest; because God in his Providence, calls me to bear testimony against these, and to warn one in a peculiar manner convicted of both these, and under a just Sentence of Death, speedily to repent, and get a pardon in the blood of Christ.

Uncleanness and Murder are Sins that God punisheth not only in this life, but in the world to come; when the natural life of these shall be expired, and that by Divine Appointment, worse sorrows then ever they endured here, shall seiz upon, and apprehend them; the sufferings of wrath here, and loss of life, by divine vengeance, will not expiate, guiltiness; but divine wrath will pursue and abide on the guilty in the other world: One Death will lead to another; the First Death makes way for the Second. God don't punish the Guilty only with Damnation, but Everlasting Damnation: Sinners dying under the guilt of these sins, shall not only be Damned, but everlastingly Damned.

Quest. *How doth it appear, that God will punish them that dye under the guilt of these sins, with Everlasting Damnation?*

1. From Scripture Threatnings and Commi-

nations,

nations. God is not a man that he ſhould lye, neither the Son of man that he ſhould repent; hath he ſaid, and ſhall he not do it? Or hath he ſpoken, and ſhall he not make it good? God that ſaid of old, that he would Chaſtize, as their Congregation had heard, God who is truth, and cannot lye, who after he had threatned his impenitent people in ancient times for their Apoſtacy, warned them againſt flattering themſelves with hopes of impunity, by ſaying, the Lord have ſpoken it; this God hath in his Word threatned thus to deal with Unclean Sinners, & commanded them not to deceive themſelves with hopes of a leſs puniſhment. 1 *Cor.* 6. 9, 10. *Gal.* 5. 6. theſe Excluſions from the Kingdom of Heaven, comprehend in them poſitive puniſhments, even the puniſhment of Eternal Damnation. If Sinners hearing the curſes and threatnings of Gods Word, embolden themſelves with promiſing themſelves happineſs, they will find themſelves in the iſſue, ſeparated to all evil. *Deut.* 29. 19, 20. *For heaven and earth ſhall ſooner paſs away, than one jot or tittle of Gods word fail of its accompliſhment.*

2. Becauſe theſe are Tranſgreſſors of the Holy Law of God, and Damnation is due to them on this account. *Rom.* 6. 23. *Rom.* 1. 13. *Every Sin is a tranſgreſſion of the Holy Law of God*; its therefore a meet and a reaſonable thing that they ſhould have their due: Hell and Damnation

tion are as really due to them, and deserved by them in this their last end, as ever wages were to a man, at the end of his days work. God is neglected & slighted, his holy Law trampled upon, for a little present carnal satisfaction; so that the Justice of God is concerned thus to deal with them.

3. Because these their sins are of a scarlet and crimson dye, aggravated iniquities filling up the measure of other sins; not barely transgressions and violations of a holy Law of God, but breaches of his Law, with such aggravations, that ripen for Damnation.

1. Uncleanness is an aggravated iniquity, filling up the measure of other sins. *Prov.* 2. 18. this appears,

1 In that it is a sin that God leaves the abhorred of his Soul, and reprobates to a wallowing and continuing in. *Eccles.* 7. 26. *Prov.* 22. 14. A Sin that he leaves them to, that he never intends good to; these are left of God, to go the way to Hell; and not escaping these sins, they may not think to escape damnation. *Prov.* 7. 27. *Prov.* 5. 5. these expressions that the abhorred of the Lord shall fall therein, plainly intimates, that many previous and foregoing sinful courses, have provoked God to jealousie and hot displeasure; and that he will leave them to this sin, to prepare them for a day of Vengeance.

2. A Sin that takes away the heart from God,

and

and that which is good. *Hos.* 4. 11. It alienates and estrangeth the heart from God, and the holy Commandment; it causeth sinners to disregard and slight promises and threatnings; it takes away the heart from thinking, and meditating of God, and his Word, from delighting in God and his Commandments, from contriving and studying how to please God, and obey his voice; so that they will not hearken to his voice, they will none of him; when the heart is thus taken off from God, and that which is good, the measure of sin will be filled up apace. *Prov.* 2. 17.

3. In that they are addicted and accustomed to this Sin, are hardened persons, and seldome truly repent. *Prov.* 2. 19. *Prov.* 7. 13. 23. the Scripture speaks of these, as the most impudent and shameless sinners; yea, as those that refuse to be ashamed; many of these past feeling. *Eph.* 4. 18, 19. Now when any are hardened from Gods fear, they will fall into mischief, and the heart of these will be set in them to do evil.

4. A Sin that hath ruined and made desolate Nations and Lands, guilty of it: It drowned the Old World; it brought down Fire and Brimstone on *Sodom* and *Gomorrah*, Gen 19. 13. *Sodom* had many other sins, as Pride, Idleness & Gluttony; but this sin of Uncleanness made it a desolation; and a sin that eternally ruins and undoes the Soul. *Prov.* 6. 32.

2. Murder

2. Murder is an aggravated Sin, filling up the measure of other sins; other sins treasure up wrath against the day of wrath: This sin ripens for cutting down, finisheth the transgression, and brings forth death: this appears, in

1. That the cry of this sin, pierceth the very heavens, and brings down the Curse of God. *Gen.* 4 10, 11. he sinned in his wrath against his Brother; he finished that sin, in the murder of him. God admonished and warned him, for his passionateness, and angryness, but when he had committed this sin, saith God, *Thou art cursed from the earth.*

2. Inasmuch as usually they are hardened against Gods fear, and contemners of God, that are thus guilty. *Gen.* 4 9. he doth not fall down and cry out against himself, for his own guiltiness, but as though it were a light thing to break with God, he adds sin to sin; he lies, to hide his murder, and takes up God disdainfully, *Am I my Brothers Keeper?* A Parent, a Master, a Prince, would account such language from a Child, Servant or Subject, unallowable sawciness and contempt. He speaks as though it was an affront to put such a question to him: and therefore after God denounced a Curse on him, he doth not bewail the greatness of his sin, he doth not relent or manifest sorrow that he had sinned against God, as he had done; only saith, *My punishment is greater than I can bear*; and in-

stead of busying his mind to get his sin pardoned, by building a City, he diverts his mind from contemplating on his guiltiness.

3. In that God will not permit Murderers to live here, but causeth them to dy before their time; *Blood thirsty men shall not live out half their days* Exod. 21. 14. Flying to the horns of the Altar, shall be no sanctuary or security to them. *Numb.* 35, 31. there can be no compensation made for the expiating of guilt as to this life. God will have no man plead that the natural life of such an one, may be spared. *Prov.* 28. 17.

4. In that a whole Land cannot be innocent, but polluted, that suffer innocent blood to cry against it, in neglecting the Execution of Justice, for such a transgression: In that a whole Land shall smart for sparing a convicted Murderers Life: When Murder is uncertain as to the author of it; see what is incumbent on a people, for the preventing the Wrath of God. *Deut.* 21. 1,---10. A people have no reason to expect that it will goe well with them, if they neglect execution of Judgment, for this sin. *Deut.* 19. 11, 12, 13. *Numb.* 35. 33. the conniving at, and suffering of such sins, greatly moved God to wrath against *Israel*. *Jer.* 2. 34.

5. In that the very light of nature, teacheth that God is not wont to suffer this Sin to go unrevenged. *Acts* 28. 4. the Wrath of God is not only revealed from Scripture light, against this Sin; but the *Barbarians* by the light of nature,

judge it too great an offence for the Judge of the World to permit, long unrevenged here.

USE I. Of Information.

1. What great reason they have to be humbly thankful to God, that are restrained and kept from these Sins. Every one by nature, hath the seeds of all Sin, and disobedience: Its God that withholds all as well as *Abimelech Gen.* 20. 6. Religious Education, our own wisdom and resolutions can't restrain even from such wickedness: Its God that makes us to differ one from another, that keeps from such pollutions; many of the Wise and Learned of the World, many that make a profession, have been guilty: We are not to be unthankful for restraining grace; we are humbly to acknowledg God, when he keeps back from presumptuous sins.

2. What great reason Ministers, Parents and Heads of Families, have to warn all under their Charge against, and to restrain them from such sinful practices and courses. These Sins will not only expose theirs to such calamities in this life, that will make the ears of them that hear, to tingle, but render them obnoxious to Eternal Damnation.

3. How they are to blame, who suffer and permit such things under their eye, and roof, that are leading occasions to such Sins. They are to blame that suffer and allow their Children and Servants in the black and dark night,

to be absent from the Religious Orders of their Families, to be going the way to such houses; they are to be reproved, who bring up their Children and Families in Idleness, which doth occasion the abounding of sin, even this sin of Uncleanness. Idleness occasioned *Sodoms* being so vile. Heads of Families are to be reproved, that see Young Ones, Children or Servants wantonly toying & dallying one with another, foolishly sporting on beds before their eyes, unreproved. If Parents and Heads of Families countenance and wink at such things. I know no reason they have to exercise charity towards them, that they won't play the Whore, and be grosly Unclean out of their sight; they are to blame that know their Children make themselves vile, and restrain them not.

4. That the case of some is exceeding hazzardous and full of danger, they have the astonishing guilt of these Sins of Uncleanness & Murder upon their Souls; they have not only committed these evils, but have not repented of them, have the guilt of these sins still lying upon their Souls. If the Consciences of these are asleep, and they under security, yet they are in hazzard and great danger. It may be they said, when they were tempted to these sins, they would yield to them, it would be only repenting of them afterwards. Oh they are but a few who addict themselves to such a way and course of Sin, that unfeignedly repent and turn

to God. *Prov.* 2. 19. These had need to flie for refuge, to escape for their lives.

3. Its a thing much to be lamented, that any among us at this day should be left to such Sins. Its sorrowful to hear that Pagans and Papists should be guilty in these respects: much more lamentable, when any among our selves, especially at this day, are walking on in these ways. God hath been hedging up our wayes with thorns, to stop us in ways of sin; shall any in such a day when God is purging us, be thus Unclean? Shall any contemn the Justice of God, and slight his anger? Rivers of tears should run down our eyes. We should behold these Transgressors and be grieved.

USE II. Of Awakening to all that are guilty of these Sins: *Know it, that for these things cometh the Wrath of God upon the children of Disobedience.* There is reason that such Sinners should tremble at the Wrath of God; hear what the Text and Doctrine saith to such as you. I would fain have charity, that there is but one in this Assembly, that hath been guilty of Murder in the highest degree of it; yet I fear there are several that have Murdered in their hearts, and some who have been guilty of interpretative Murder, for hiding and concealing the Uncleanness of which this poor Condemned One was guilty, before she became

guilty of Murder, for which she is to dye. I fear the guilt of Innocent Blood lies also upon some that through a greedy desire to get gain, have made drunk the heathen, to the occasioning quarrels to death among themselves, and ploddings of death to others. Oh consider of the words and truth of God to you this day, and labour to get a pardon for your Blood-guiltiness. Here also is certainly matter of Awakening to all unclean Sinners, Adulterers or Fornicators: It may be there are not many before God, that have before man been convicted of Uncleanness, not many who have in the sight of man, bad Bastards laid to their charge; yet to be feared, much Uncleanness to be charged on several, who are Whoremongers in the sight of God, and exposed to this Wrath, that you hear determined from the Lord God of Hosts against the Unclean. Hear & tremble all you Unclean Ones, elder & younger who have not only been in heart, but actually unclean before the eye of your Judge: How can you escape the Wrath of God under the guilt of these? This Sin of Uncleanness is one great cause why the Land mourns this day, and is a sin for which many will despairngly mourn at last, unless they speedily repent. This evil is thought to be a prevailing, growing evil. I shall therefore more specially have a regard to the guilty of Uncleanness in what remains. Awakening,

1. To

1. To all those who can commit this Sin with greedines, and without remorse; those have got the mastery of their consciences, who can commit this sin without terror, the wounds that this sin makes, are not felt; time was when the accusations of conscience made them tremble, fill'd them with inward horror; time was, when they could not yield to lesser acts of Uncleanness without much difficulty, from the arguing of a conscience informed from the Word of God. But now they are greedy after the pleasures of sin, will and can argue for Uncleanness, and promise themselves security. So the whorish Woman spoken of in *Prov.* 7. 15. She becomes an Orator for it, useth all her Eloquence, to inveigle a companion, doth not barely hint a desire of the commission of that sin, but useth much fair speaking: Now they can watch for fit seasons, and for suitable companions. *Eph.* 4. 17, 18. Fear of Hell, a Religious Education, fear of shame and reproach will do nothing to prevent the commission of this Sin.

2. To all those who are guilty of this Sin just after Sabbaths, & soon after they are come from hearing the Word of God. Some there are, who before they sleep, or give themselves rest in their beds, are Unclean: Its much to be feared, there are those who on the evenings after Sabbaths, are wanton and unclean; who

as though God had been giving them a Dispensation to be vile; rather than exhorting of them to Holiness of Life and conversation. How many who do in this way as it were bid defiance to God? and say, they don't value his word, or like them, the word that hath been spoken to us in the name of the Lord, we will not do it; but we will certainly do whatever goeth forth out of our own mouth; such are surely impudent. *Prov.* 7. 14, 15.

3. To all those who descend from Godly and Religious Parents, who to the grief, and against the Godly Warnings, and admonitions of their pious Relations, are Unclean. 1 *Sam.* 27. 25. These may boast themselves of their priviledges; and say, they *have Abraham to their Father*; but they are to God, as Children of the *Ethiopians*: hath not God in his Word said of such as you? *If they forsake me, I will cast them off for ever?* Prov. 29. 1.

4. To all those who break their Covenant with God and man, for the fruition of adulterous pleasure. *Mal.* 2. 14. *Prov.* 2. 17, 18. Fornication is not connived at by God; but he is *a swift witness against these*. *Mal.* 3. 5. those who sin with so many aggravating and heightening circumstances as these, can't be very long in filling up the measure of their Sin for a judicial process; they have before witness on earth, in the

the presence of God, promised Chastity.

5. To all those who condemn it in others, and know that it hath brought down the Wrath of God upon them, and yet live in it; some that are guilty of this Sin, cry out against others, and speak as though the forest punishment that could be thought of, could not be too severe: So did *Judah*, when his daughter-in-law, was guilty of Whoredom, yet himself as deeply guilty. *Gen.* 38. 24. Surely these are inexcusably guilty, and in very great hazard and danger of being filled with the Wrath of God. *Rom.* 1. 32. *Rom.* 2. 1, 2, 3. these do as it were Justifie those that have been guilty after God hath punished them, and slight the Justice of God; therefore you find God so sharply reproving these, and declaring these more abominable in his sight. *Ezek.* 16. 47, 52. *Jer.* 3. 7, 12. God is not wont to suffer such that harden their hearts against Examples of Wrath on others, to escape his Wrath. *Dan.* 5. 22.

6. To them that live in Uncleanness, whilst they make a high profession of Godliness; they come, and sit at the Table of the Lord, and yet wallow in Uncleanness. God that sees what they do in Secret, says, *Shall not my Soul be Avenged of such as these?* Oh! in what great danger are Church Member Unclean persons. If God will answer them according to their Abominations, *who set up their Idols in their hearts,*

and

and put the stumbling block of their Iniquity before their face, when they come to enquire of a Prophet. Ezek. 14 4. What will the end of these be? These have had impressions made by the Spirit of God, from the word on their Consciences, and have been like the Earth that drinketh in the Rain, that cometh oft upon it; and if they do after all this, continue to bring forth briars, and thorns, may they not look upon themselves *nigh to cursing?* Heb. 6. 8.

7. To all those whom God hath suffered to escape long Unpunished, in the pursuit of Unclean delights, an awful symptome, and ground of fear, that God intends to punish them Eternally. Oh! many are glad at heart, that they can sin unpunished, and not be brought to shame, and smart for it here: truly such have awful ground to fear, that God intends to Damn them Eternally. The letting of Sinners go unpunished is threatned, as one of the forest Calamities, inflicted in this world, for the preparing of the Sinner for endless Torment. *Hos.* 4. 14, 17. Let such read, *Rom.* 9. 22, 23. And see if they have any reason to account it any part of their happiness, that they are suffered of God, to escape long unpunished, in such a way of sinning.

8. To all those who cover their Uncleannesses with Lies, to the doubling of their guiltiness: These take a course to carry the guilt of their

their doings into another world with them. Those that commit Adultery, and walk in Lies, will be as *Sodom* to God. *Jer.* 23. 14. *Prov.* 19. 5. They are doubly an Abomination to God: the Text doth once and again threaten these persons. Here's nothing but matter of awakening and terrour to all Unclean persons, elder or younger. God saith that he will punish such as you are: He will take you into his own hands. *Heb.* 13. 4. Oh! what reason have you to tremble and be afraid! your Sin is Damning. The damage it doth you, is not only in this life, and on your bodies, but it destroyes your Souls, and that Eternally. Consider, that Eternal Separation from God, and every act of disobedience receiving a meet reward, will make you perfectly miserable. Here consider, for your awakening.

1. That the pleasures of sin will be dear bought. You are now resolved to live a life of pleasure. You are doubly guilty of folly, as well as wickedness; you make choice of pleasures that lye in common with bruits, and refuse the joys of holiness, and communion with God. You chuse also those that you can enjoy but for a season: they will be *but as the crackling of thorns under a pot*; and they will cost you the loss of all happiness, and the sustaining all misery: You live a jolly, jocund life now, but what will you do in the end thereof?

Madness

Madneſs in your hearts whilſt you live, and after that you go to the dead.

2. That God wont puniſh you for one ſin only, or but for a few, but for all. He will remember all your Iniquities, and viſit all your ſins. *Eccleſ.* 11. 9. *Amos* 3. 2. All your Uncleanneſs, all your Sabbath Pollutions, all your Sinful thoughts, words, and actions. Oh! you will find it a *fearful thing to fall into the hands of the living God*, under the guilt of Innumerable ſins: *Can your hands and hearts indure under this?* Can you bear the wrath of God, for numberleſs tranſgreſſions?

3 God wont only bring you into miſery, but the Cup ſhall be full of wrath, without any mixture of mercy; that he will make you take and drink down. Wrath wont fall heavily only on one member of the body, but all; not only on the body, but Soul and Body too: No friends to pitty you, pray for you; no comforts of this life, to comfort you. *Rev.* 14. 10. Oh! how hard do afflictions ſometimes come upon you now; you ſay, you can't live long under them, if they are continued; and yet you have many mercies mixt with your bittereſt afflictions, many comforts: But then forſaken of all, nothing but wrath, not one ſingle mercy.

4. God will have no regard to any thing you can deviſe, to alleviate your pain. He will take no notice of any of the prayers you made,

made, or profession you made of Religion. If you took lamps, and went forth to meet the Bridgroom; if you eat and drunk at his Table; if in his Name you cast out Devils; if you gave of your Estate to charitable uses; if your Estate were laid out for the maintaining and upholding the Ordinances of Gods Worship; and your natural or acquired parts and abilities, were improved for the good of Gods Church; your wisdom and your courage improved many years, for the preservation and defence of Gods people; it would not be Esteemed by God, to prevent your Torment. *Matt.* 7. 21, 22, 23. and *Matt.* 25. 12. God wont regard the Prayers of the most holy Ministers and Relations that prayed for you, to ease you of your pains. *Jer.* 15. 1. *Ezek.* 14. 14. God wont regard your earnest pleadings. *Matt.* 25. 11, 12. *Dives* can't get one drop of water, with all his pleadings. Your descending from Godly Parents, and that you were the Children of the Covenant, won't procure any abatement of pain: *The rich man crying out in torment*, though he crys, *Father Abraham*, and is called *Son*, yet hath no ease. *Luk.* 16. 25.

5. God won't only rank your sins before your eyes, but he will make them manifest to your contempt, before the world. *God will reprove you, and set your sins in order before your eyes*, when he comes to execute Vengeance, as *Matt.* 25. 41.

Psal.

Pſal. 50. 21, 22. He will alſo make known to the world, what manner of perſons you were, to your diſgrace and reproach. *Pſal.* 52. 6, 7. *Luk.* 12. 2, 3. All your Secret ſins, wicked thoughts, your Hypocriſy, and Apoſtacy, will all be proclaimed before all the world. You would be aſhamed to be ſeen in any company, if the wickedneſs of your hearts, and thoughts; if the wickedneſs committed by you in Secret, were known to all; Oh! how do thoſe that ſeemed to be without ſhame, hang down their heads? How ſhy are they of any company, or ſociety, when but a little of their ſin is made known? or but a few of their ungodly pranks brought to light: but now all ſhall be made manifeſt, to their everlaſting diſgrace.

6. God won't deſign any good to you in any, in all thoſe ſorrows, and torments that you ſhall indure. Here when God chaſtens he aims at profit; he puts into the Furnace to purify: but then his wrath will be a conſuming fire: *Reprobate ſilver ſhall they be called.* God who was ſo long abuſed, ſlighted, and diſregarded, will not have one thought, or intention to do you any good, or to prepare you by theſe miſeries for his favour: He ſentenceth to everlaſting fire, prepared for Devils. You will be ſeparated from all thoſe that God deſigns good to: the Judgments of God will be to make you miſerable. Oh! Conſider of theſe things, *you that forget*

forget God, least he tear you in pieces, and there be none to deliver you. Its an ease to the Spirits of many a man and woman under afflictions, to have comfortable hopes and perswasions, that God is carrying on a design of Love & Grace to their Souls, by such Dispensations; that by these he is preventing worse Judgments. 1 *Cor.* 11. 32. but no ease can come to the Damned from any such consideration. God never designs to bring them out of torment, but the *Smoke of their torment will ascend for ever and ever.*

USE III. Of Warning. To Warn all to take heed of those sin; and to warn them that are guilty of them, speedily to repent, and fly to Christ for pardon and forgiveness.

1. To warn every one of you to take heed of these sins.

1. Or God may justly suffer you to be punished in the same way that you abuse others, *Jer.* 30. 10. God permits this many times by way of retaliation? 2 *Sam.* 12. 11. *Hos.* 4 12. 15. they themselves had been unclean. You would be far from taking pleasure in having these sins paid back into your own bosomes; to have Husbands or Wives, to have Children, Sons or Daughters left of God to Uncleanness; but it would be a righteous thing with God to permit you to be exercised after such a sort.

2. Or

2. Or you will take a course to bring an unremoveable reproach, blemish and spot on your selves. *Prov.* 6. 33. If you get a pardon as to everlasting punishment, yet a spot will remain. 1 *King.* 15. 5. *Solomon* tells you, *a Good Name is better than precious Ointment.* I am sure, they justly forfeit the reputation of wisdom that will part with a good name, for the pleasures that are to be enjoyed in this way.

3. Or the best that can be expected, is sorrow unspeakably greater than any pleasure you can reap in this way of sinning. Sorrow from the Judgments of God, and that will be sure to overtake you in this life, and rottenness of bones; being brought to a morsel of bread. How many heart distressing troubles was *David* followed with, after he fell into these sins? how was he punished in and from his own Children, and how by his Subjects revolting? Sorrows from the Influences of Gods Spirit, in bringing to a sound repentance. He tells *of broken bones, his moisture turned into the drought of Summer, he lost the joy of Gods salvation.* Oh how will Conscience accuse and perplex; who would undergo the horrors of Conscience, that will fill the Soul of such, to the causing of them to have a dreadful sound in their ears for all the delight that is this way to be enjoyed? the Psalmist, *Psal* 51. acquaints us how such pleasures bite at the last. *Cain* says, *his punishment is greater*

than

then he can, bear; his guilty conſcience makes him fear, that every one that meets him, is Gods Executioner.

4. Or, it's to be feared, that if once you yield, that you will hold on in ſuch wayes till Death overtake you: Sinners are ſtupified, that are left to theſe wayes of Sin: You have heard that few are recovered by unfeigned repentance. *Stollen waters are ſo ſweet and pleaſant to ignorant carnal men, who know not that the dead are there, and that her gueſts are in the depths of hell; that they oftimes go on, till a dart ſtrike thro' their liver*, Prov. 7. 23. the young man had ſo much conſcience left him, that he would not yield, till with much fair ſpeaking he was ſollicited, and then he goes on till death; theſe are oftimes ſo far befotted by their luſts, that reproofs will be ſlighted by them. *Hoſ.* 4. 4.

5. They are Sins that bring great wrath upon a Land. *Hoſ.* 4. 23. when the Sons of *Eli* had given themſelves to theſe ſins, God was wrath, and *Thirty four thouſand men fell in the Battle, and the Ark of God was taken.* The wrath of God diſtreſſeth a Land where ſuch Iniquities abound; Wars, Impoveriſhing Diſpenſations, to many Families and Towns, are the effects of Gods Anger, ſtirred up or kindled by ſuch provocations. *Why ſhould you rebel thus againſt the Lord, and ſo provoke God to be wroth with the whole Congregation.*

6. Or you may fear that God will destroy you for defiling his Temple. 1 *Cor.* 13. 17.

Direction 1. Don't disobey Gods Counsels, and walk contrary to them, in refusing Christ. *Psal.* 81. 11, 12. they take a direct course to fall into these abominations, to their everlasting contempt, that cast contempt upon the Word of God, and on his Son. A Christless Soul can have no assurance, that he shall not be left finally to the worst abominations. *Prov.* 2. 10. 16 *Prov.* 5. 12, 13.

2. Don't rely on your own wisdom to be security to you from these abominations; but endeavour to have your ways such as may please God. *Eccl.* 7. 22. Some are ready to say, as *Hazael, are we Dogs, that we should do such things, and yet both do them, and have pleasure in them that do them*: Yea though they know the Judgments of God against them who do such things. *Solomons* Wisdom was no preventive; grace it self is no preservative from foul acts of sin; where persons are carnally confident of their own strength. *Peter* after his boasts, is so scared by a sorry damsel, that he denies Christ, and Curses and Swears. See that your wayes are well pleasing to God, that you *may be kept by the mighty power of God, through faith to Salvation.*

3. Abstain from all appearance and leading causes

causes to such sins; don't come nigh the door of her house, don't be out in evenings, & among foolish vain jolly company, when you should be in your Closets, and on your knees before God. *Prov.* 5. 8, 9. *Prov.* 4. 14, 15. the young man spoken of, *Prov.* 7. 1. *was going the way to her house in the black and dark night*; he is insnared. *Prov.* 17. 18, 19, 21. beware and take heed of Idleness, as that which will occasion your sinning after this sort. Usually Unclean persons, are idle persons; there was abundance of Uncleanness in *Sodom*, and that because there was abundance of Idleness. *Ezek.* 16. 49. beware of drinking away your precious time: Drunkenness ushers in Murder and Adultery: Drunkards are often Unclean.

4. Beware of giving way to other sins against the motions and strivings of Gods Spirit. So did this poor Condemned Woman, before she was left of God to this Sin of Murder! for which She must Dye: So did *Herod*, and he imprisoned and murdered *John* the Baptist. Seven worse and more wicked Spirits often enter into such, *and so their last end is worse than their beginning*, Mat. 12. 44, 45.

5. Consider that all your ways are before God, *and the darkness hideth not from him.* Prov. 5. 21.

6. Beware of indulging your selves in secret sins; *you must endeavour to be cleansed from secret*

faults, if you would not have preſumptuous ſins have dominion over you.

2. To warn them that have fallen into theſe ſins, not to delay repentance; to beware of doing any thing to the continuing of the guilt of theſe ſins upon your Souls, and Conſciences. Oh haſten, eſcape for your lives; fly for refuge to Chriſt. Look not back, with a deſire after them.

1 You have been antecedently guilty of many other ſins, ripening you for theſe; beſides the guilt of theſe ſins, you have the guilt of many other.

2. *God will elſe tear you in pieces, and none ſhall deliver you.* Pſal. 50. 22.

3. All your former righteouſneſs, and religiouſneſs will be diſowned, if you live impenitent under theſe ſins. *Ezek.* 18 24. & 33 12, 13.

1. Remember them againſt your ſelves ſo as to be heartily judging and condemning of your ſelves for them. If you would not have God loath you, loath and abhor your ſelves for your Violations of his holy Law: If you would not have God remember againſt you former iniquities, you muſt remember them againſt your ſelves. Your iniquities muſt be before you; and you muſt be judging your ſelves, before God for them: So did *Ezra, Chap.* 9. 15. So did *David, Pſal.* 51. 3, 4. This we are counſelled to. 1 Cor. 11. 31. Thus did repenting *Ephraim.* Jer. 31, 18.

2.

2. Follow and trace the footsteeps of these your sins, till you find out your Original Sin, & your impure Nature. *Psa.* 51. 5. Unless men come to see and know the plague of their own hearts, they will be partial and feigned in their repentance: They that dont turn with their whole hearts, will fall back again, when a suitable Temptation and Occasion is offered and presented.

3. Beware that you dont flatter your selves as though you had repented before you have; repentance is not a saying before God with tears, that you are sorry for your transgressions: many turn, but not to the most High.

4. See that Christ as a Sanctifier and Justifier be sought after by you, in respect of the guilt you lie under: you had need improve Christ as a Justifier, and as an Advocate. Oh! then go to Christ as to him who only can Justify, acquit, and absolve you from the guilt of Sin. 1 *Joh.* 2. 1, 2. *Joh.* 1. 29. From the consideration of the Power and Dominion of Sin: you have need of Christ as your only Sanctifier. Your Prayers, Reformations, Tears, won't Justifie you: Christ must be a Satisfyer for you, or Gods Justice can't be Satisfyed. And you have no way to get power against corruption, but by going to Christ as your Sanctification: Your Vows, Promises, Resolutions, Fastings, won't mortifie and kill any one sin in you; 'tis Christ

muſt ſubdue your Sin in you, and for you.

5. Improve preſent influences from the Spirit of God to draw you to Chriſt. Unleſs God by his Spirit draw you, you will never come to the Son: the Number of your Sins won't make you go to Chriſt; the Greatneſs of your Sins won't make you go to Chriſt: natural deſires of happineſs, and eſcaping Wrath & Hell, won't bring you to Chriſt; theſe may cauſe you to play the Hypocrite, but they won't bring you to Chriſt: times of common Calamity & Judgment won't drive you to Chriſt: thoughts and apprehenſions of Deaths drawing near and juſt at hand, ready to arreſt you, won't prevail with you to go to Chriſt. You that delay and put off your repentance when God is ſtriving with you, take heed, you can't convert your ſelves when you will, without Gods Spirit. Look upon this poor object before your eyes, and then conſider whether any, or all the forementioned things, will make you fly to Chriſt. Improve the Spirit while it is at work on your Souls.

6. Beware that you don't hearken to vain words and reaſonings, tending to the leſſening of your guiltineſs, and your danger of Gods wrath and Judgment. *Eph.* 5. 6. *Oh! know that for theſe things cometh the wrath of God upon the Children of diſobedience.* And ſince the Apoſtle hath cautioned thus, as to this ſin; I would particularly warn you, to take heed that you don't by

by vain reasonings prevent your speedy repenting, and turning to God: And shall in a few particulars shew you the Vanity of such reasonings, as have a tendency to extenuate, and lessen your sin and danger, that you may not hearken to them, and deceive your own Souls.

1. Some are ready to reason away apprehensions of Divine anger, because 'tis so long since they were guilty of them; if they had committed these sins to day, yesterday, or but a few weeks ago; they should be afraid, and concerned to get them pardoned: but its so long since, that they have almost forgotten them; and if God had been much provoked he would not have born with them thus long.

1. *Consider.* God remembers them all, as though committed but yesterday: they are sealed up among his hid treasures. God said, *Psal.* 50. *That he can set them in order before the sinners eyes.* God won't only punish for a few of your latter sins only, but for all: If they were committed when you were Young, he han't forgot them, for he sayes, *He will bring you into Judgment*, for all your Youthful sins. *Eccle.* 11. 9. They that have gone to God aright, have gone for the pardon of former sins; sins of Youth, as well as latter transgressions.

2. God punisheth some men a long time after they have committed their sins. 'Tis true *because Sentence against an evil work is not speedily*

executed, that the hearts of the Sons of men are ſet in them to do evil; its no argument that you ſhall eſcape puniſhment, becauſe God hath not yet puniſhed you. Though God did not deſtroy the people in the Wilderneſs preſently, but bore with their evil manners for forty years, yet he waſted that Generation. Hear what God ſayes, *Exod* 32. 32. God waited on, and warned his people for twenty three years by his Prophet, and yet after all he deſtroyed them in his anger. *Jer.* 25. 3, 7. *Jude* verſe 5. 2 *Pet.* 2. 9.

3. It may be you have been under a Judicial proceſs ever ſince. Sinners are ſometimes ſtupid and don't obſerve the Strokes of God upon them; hear how unobſervant they were that had been for ſo long a time under a courſe of Judgment. *Jer.* 44. 19. compared with 20...24. The Judgments of God are ſometimes more Spiritual, and ſo more undiſcerned; God layes his plagues on ſome mens Souls, when he layes them on other mens bodies; *He ſends leanneſs into ſome mens Souls*, when he ſends leanneſs on others Eſtates. Han't God let you alone and poured upon you a Spirit of deep ſleep? given you eyes, that you ſhould not ſee, nor perceive, nor be converted to this day? To be left of God to go on ſtupidly in impenitency, is a very great teſtimony of Divine Wrath. Soul plagues are the foreſt plagues.

4. The longer ago your ſins were committed, the

he more hazardous your unconcernedness about repenting of them, & getting a Pardon of them: God wont be patient alwayes, though he is sometimes long suffering: if he waites on Sinners till they bring forth briers and thornes, he would have them know, *they are nigh to Cursing.* Yea, such as are impenitent after much long suffering, may fear that *they are Vessels fitted to destruction, Rom.* 9. 22. God sayes, *I come three years looking for fruit, and find none, cut it down why cumbereth it the ground,* Luk. 13. 7. *ult.*

2. Some are ready to argue that their sins are but little; if they had been left to gross acts of Fornication or Adultery, they acknowledge they should have had need to have haltened to Christ for a pardon; but they were only guilty of some wanton dalliances, therefore they don't think God is very angry with them.

1. Though some sins comparatively considered are little, yet no sins absolutely considered are little and small, because against an Infinite God, and Violations and Transgressions of his holy Laws, and Commands.

2. Such little sins, if your Consciences were awakened and enlightned would fill you with great perplexity, and distress: As long as the commandment did not come, with Convictions of its exactness, and spirituality on *Pauls* Conscience, he was *alive* and could do well enough; but when such an exposition, as Christ put upon the

the Commandment came, *sin revived, and I dyed*; he was slain, and could justifie himself no longer.

3. God finds stubbornness & rebellion which are as that Sin of Witchraft, where Sinners can see only humane frailty and sins of Infirmity. 1 *Sam.* 15. 23. *Saul* saith, he had obeyed, then he had a good end in varying from the command, or the people are to blame, but God tells him of rebellion and stubbornness which were to him as Witchcraft and Idolatry: God tells him that he had in so doing rejected the Word of the Lord. Christ tells us, *he that looks upon a Woman to lust after her, hath committed adultery with her in his heart.* Hear what account God makes of that which you call a look, a cast of the eye, a little thing. *Isa.* 3. 16, 17.

4. The more madness to break with God, and expose your Souls to Hell Torment for these things, that had but a little of pleasure to entice. *Ezek.* 13. 19.

5. Little Sins make way for greater. One Sin allowed, stupifies and makes way for great ones; the greatest Sinner began with that which you call little. *Eve* first saw that the tree was good: *Cain* was first wroth with *Abel*, and then slew him.

3. Some are arguing thus; God is long-suffering and patient; no hazzard of present danger. *Eccles.* 11. 8. If God strike Sinners dead pre-

presently, they should be afraid to put off Repentance; but God waits and forbears; he waited long on the Old World, on *Sodom*, on many wicked men of old; they don't doubt but God will yet wait on them, they see no appearance of wrath as yet: to this, Consider,

1. Is not this to despise the riches of Gods Grace and Patience, *to the treasuring up wrath against the day of wrath*, Rom. 2. 4, 5. can't you be content without a treasure of wrath? that you can find in your heart thus to delay Repentance.

2. God did not exercise any patience towards the Fallen Angels, and he is under no obligation to exercise any towards you. *Jude* 6. 2 *Pet.* 2. 5. What reason can you give why God should wait any longer on you? can you do him more Services? God is very arbitrary in his waiting, longer or shorter on Sinners.

3. God doth not ordinarily wait so long on Gospel Sinners. *Rom.* 9. 28 no Sinners ripen sooner for cutting down in vengeance than Gospel Sinners. God makes very quick work with some. *Acts* 13. 46. how quick and sudden was God with *Ananias* and *Saphira*?

4. God threatens to make quick work with them that harden themselves in Sins, in hopes of long-suffering. *Ezek.* 12. 27, 28. So that you have no security in putting off repentance; its very hazzardous.

4. Some

4. Some will reason thus with themselves, God is very gracious and merciful, and pardons great Sins, and Sinners. God pardoned *Manasseh*, and *Mary Magdalen*, and other great Sinners: If God had not proclaimed his Name to be gracious and merciful, *slow to anger, & forgiving Iniquity, Transgression and Sin*, they should be afraid of delaying repentance; but inasmuch as God is so very merciful, they hope it will be no very hard thing to perswade him to pardon afterwards. To this consider,

1. That he is a just and righteous God too, and pardons no Sinners but such as are penitent; it's true, God gives great Sinners encouragement to turn to him; and upon their repentance, *he will forgive their iniquities, yea multiply to pardon*; but remember he is a just God too; when he proclaims his Name with so much encouragement to repenting Sinners, he subjoyns that he will not at all acquit the guilty. *Nahum* 1. 3. as merciful as God is, he will not shew mercy and grace to the wronging and injuring of his Justice.

2. You take a course to be shut out of all mercy, and to have God appear shutting up all bowels, and pitty from you. *Deut.* 29. 19. Such reasonings are to be abominated. *Rom.* 6 1. surely you turn the grace of God to wantonness; when you improve it to encourage you on in ways of sin and rebellion.

5. Some

5. Some plead for themſelves, that they are weak and ignorant; God hath not given them much knowledge as others; wherefore their ſin is not ſo provoking to God, as the ſins of them that have more knowledge; they hope God will pity their weakneſs, and not be ſo very ſevere with them.

1. One ſin won't excuſe you for another; a gracious act preſently after a ſinful one, will not excuſe you before God; ſurely the pleading of that which is a ſin, will be no ſecurity for a ſin. It's true, the more any ſin againſt knowledge, the more aggravated is their ſin; but ignorance is no defence againſt Gods anger; eſpecially in ſuch as you that have had your Education in *New-England*, under the plain convincing preaching of the Goſpel. You muſt of neceſſity have refuſed to attend to the Word preached, that remain ignorant, as to the plain principles of Religion; you muſt have ſet at nought Gods Counſels, and cloſed and ſhut your own eyes. What excuſe will it be for you? if you are willingly ignorant; you did not ſee, becauſe you ſhut your eyes, and would not.

2. You know that ſuch and ſuch courſes that you allow you ſelves in, are ſins; and ſo your ſins are not from weakneſs, but wilfulneſs. You know that Whoredom is a ſin; that prophaning Gods Sabbaths is a ſin, that Unbelief is a ſin. You can't plead ignorance here.

3. God

3. God hath declared that your ignorance & weakneſs ſhall be no expiation of his wrath: *Iſa.* 27. 11. *Hoſ.* 4. 6.

6. You ſay, you don't make ſuch a profeſſion of Godlineſs as ſome others do; if you made a very great profeſſion, and did ſuch things, you are ready to think, God would be very angry; you do therefore condemn leſſer evils in Church members, and admire how they can be ſo inſenſible.

1. Sin will damn them that don't make a profeſſion, as well as others. God will damn Heathen for their Impenitency, as well as Profeſſors.

2. You do ſo far make a profeſſion, that your ſin will be aggravated. You pray in your Families, come and joyn in prayer, and hearing the Word of God. You do many things, tho' not all commanded Duties; you profeſs ſo high, that your ſin will caſt you down as low as Hell, if you repent not.

3. By theſe things you incapacitate your ſelves from making a ſuitable profeſſion. Will ſaying that you lived in ſins and wickedneſs, that rendered you unfit for reſpecting all Gods Commandments, prevent *your being beaten with many ſtripes? Luk.* 12. 47.

7. Some will ſay, that its not in their power to change their own hearts, and withſtand temptation: If they had ſinned after ſuch a ſort, &

had

had a power to have resisted temptations; they think God would have been very severe, but they can't change their own hearts.

1. Because you can't do that which is not your work, and what you can't, won't you do what is your duty, and what you can? though you can't change your hearts, you can reform your life. Many that have no principle of grace, reform their lives.

2. 'Tis in your power not to run your selves into temptations, as you often do; you may as well on an evening, go into your Closet, and confess your sin, as go into bad company, and bad places.

3. 'Tis your sin and madness then to provoke God not to help you. Can't you repent of your selves? and will you run away from God, who only can? Will you sin away his help from you? He bids you turn, and he will pour out his Spirit: if you turn from him, and will not cherish the motions of his Spirit, you take a course to dye in your sins.

8. 'Tis your grief and sorrow that you do sin. If you were not affected and sinned without remorse, you conclude, God would say, *shall not my Soul be avenged on such a Sinner?* But you are sorry, you confess your sins with tears; you can say you are grieved at heart for your sins, you hope God will not be so exact with you.

1. Some

1. Some are grieved and ſorrowful, but 'tis for the ſhame and puniſhment of their ſins: they acted as though they had no ſhame in them, when their ſins were hid from man, but when men know of them, they grieve and are ſorrowful. Shame and fear of puniſhment, not the Violation of Gods law is the moving cauſe of ſome men and womens grief and ſorrow.

2. Your grief and ſorrow won't quench hell fire, nor waſh away the ſtain of ſin. If you cry night and day, and weep never ſo much; yea, you cover the Altar in this ſenſe with tears, God won't regard: theſe are not the blood of Chriſt, *which only cleanſeth from iniquity.*

3. Your ſorrow and grief are but flattery & diſſimulation, ſo long as you take no heed to reform. You read of the *Phariſees*, that they appeared to men to be ſorrowful: yea of thoſe whoſe *Faſts God abhorred*, though they made a very plauſible ſhow of Sorrow, becauſe they did not reform ſayes God, *Will you call this a faſt? and an acceptable day to the Lord?* Iſa. 58. 3–8.

9. You ſay, you were ſollicited, drawn in, and over perſwaded by others to theſe ſins; if you had enticed others, you had been very much to blame; but for your part you had no intention, not a thought in your heart to do ſuch wickedneſs; but others would give you no quiet till you make one with them, and ſo you impute it to your being good natured

and willing to gratifie others, rather than to the enmity of your heart againſt God.

1. Could they that enticed you, do as much for you, or againſt you, as God could? Surely if you uſe this reaſoning to be looked upon to be good natured perſons, you lay your ſelves open to a juſt Cenſure for folly: Who that is wiſe will deſpiſe God, to pleaſe man?

2. If you are ſo good natured, why don't you yield to God in his beſeechings and entreaties? you are ſtubborn, wilful and ſtout enough here: How earneſtly hath God invited you to come to him? he hath not failed in giving you ſuitable and proper encouragements; God hath ſtood long entreating, many years called with all earneſtneſs, &c ſent by many to perſwade you.

3. Others could not make you yield, if Sin within did not entice you, to a giving a conſent. *Jam.* 1. 14. the Devil himſelf han't a power to make you yield; it may be you ſay, the Scripture ſeems to carry it in the favour of the young man, ſpoken of, in *Prov.* 7. 21. *that ſhe forced him.* To that I ſay; you would do well to conſider, that the Scripture relates it, as preparing him for ſuch wickedneſs, and how fully he yielded; 'tis ſaid, *he was one void of underſtanding*, one that had refuſed Chriſt as his Propher, that would not come to him for *Eye ſalve*, and that he was out of his place, and idling away his time, ſeeking occaſions of Sin; *he was paſſing*

through the Street, near her corner, and he went the way to her house; and then that he goes after her ſtraightway, or ſuddenly as it may be rendred; ſhe did not pull and drag him along, not forcibly drive him; but he comes after, not make a ſtand, a ſtop, or turn back; but goes after her ſtraightway, and perſeveres in the Sin.

4. That God doth ſtrike dead even ſuch as theſe. *Prov.* 7. 23. God don't only take Vengeance on them that entice, but on them that are enticed. God gives you no reaſon by his dealings with ſuch, to hope that you may eſcape unpuniſhed.

10. You ſay the days are ſuch days of Apoſtacy, and the times ſo degenerate, that you ſhould be a meer laughing ſtock if you did not ſin; you are ready to ſay, that you have found, that the end of ſuch mirth is heavineſs: Conſcience hath galled, accuſed & condemned you for them; but if you did decline wanton expreſſions and geſtures, you ſhould make your ſelves a prey; others would cenſure you as filly creatures, not fit for Society; if others would reform, you would be glad to reform; but as things are circumſtanced, you are afraid to reform.

1. Better Sinners laugh at you here, than God laugh at you for ever. *God will be aſhamed of them that are aſhamed of Him, before an Adulterous and*

and Wicked Generation: God will have them in Deriſion: Yea, he will laugh at their Calamity, and mock when their fear cometh as deſolation; that on ſuch pretences *ſet at nought his Counſel. Prov.* 1. 26. You are afraid ſinners will laugh at you, and count you a ſilly Creature: you take a direct courſe to be a fool for ever.

2. Others have kept from Sin under greater Temptations. *Moſes, Joſeph, Lot, Daniel*, and the three Children.

3. It would be no damage but a benefit to get rid of ſuch Company, whoſe favour you think to loſe The Pſalmiſt ſays, *Depart from me you wicked men, I will keep the commands of my God. Moſes counted the reproach of Chriſt greater riches than all the pleaſures and treaſures of Egypt.*

4. It may be your Converſion might be an occaſion, not only of the Reformation, but ſound Converſion of many others. It may be your being ſo concerned for Chriſt, may cauſe them to ſay, *O thou faireſt among women! Whither is thy beloved gone, that we may go and ſeek him with you? Cant.* 6. 1. It may be you may make them aſhamed, that falſly accuſe your good Converſation: you are not ſure you ſhall be reproached by any.

5. Your Converſion to God will rejoyce many. God, Chriſt, your Godly Relations, and Miniſters, will be glad and rejoyce. *Luk.* 15. 32. 2 *Joh.* 4. & 3 *Joh.* 3.

11. You say you are not convinced that such and such things are Sins, you see no great harm in them; God prospers you in such wayes, if you really thought them to be sins, you would reform: You have heard such Unclean words and gestures reproved in the Pulpit, but you are not of the Ministers mind; you have known others that have fled from such things, have been Afflicted, and you have been Prospered.

1. You don't bring your deeds to the light to know what they are, that it may be made manifest what they are; you might have been Convinced. Your refusing to try your actions, renders it suspicious that you have a Secret jealousy they are naught; you would not willingly know them to be sins *Job.* 3.20.

2. You have often from the Ministry been warned of such courses, and have heard them condemned from Scripture arguments; your saying, you are not of the Ministers mind, who cites Scripture for what he layes down, whilst you refuse to search with the *Bereans*, whether the things be so or no, will be no plea for you.

3. Your own consciences have accused you for these things, when you have lookt upon Death to be near; when you are well, your love to your lusts, puts a new darkness upon your judgments, that were before corrupted by the fall.

4. Out-

4. Outward Prosperity is no argument that your ways are good. You can say by experience, that Soul prosperity don't go along with such ways and courses. *Prov.* 1. *penult.* others have been converted, and you blinded and hardened; you have lost the things that have been wrought, and are gone backward.

12. You say your Sins are Secret from the eyes of the world, and you were never left above once to be actually and grosly Unclean. If you had been an open sinner, one addicted to wayes of Filthiness, you think God would be very angry: but you sinned but once, you hope God will over look that, and pass it by.

1. God that is to be your Judge sees in Secret, and will Damn for Secret Sins: Secret Sins will Damn you as well as open. Christ denounced woes against *Scribes* and *Pharisees*, for Secret sins. *God will bring every Secret thing into Judgment. Eccl.* 12. 14.

2. *Adam* by one act of disobedience was shut out of Paradise: the Angels thrust out of Heaven.

3. One act of these Sins may fill up the measure of other sins. *Ananias* and *Saphira* they fill'd up the measure of sin in *Lying*: one of these sins don't go alone; many other sins prepare and make way for them.

13. You say you have many good things as well as evil; you hope your good may be set

againſt your evil. You Pray, Hear, Read, and do many good things; you hope no preſent hazard, you ſhould be afraid, were it not that you are Religious in many things.

1. Such have periſh'd Eternally. The *Phariſees* could ſay as much as you in this reſpect: Yea *Herod* did many things gladly; and the young man that came to Chriſt, could ſay, *All theſe have I kept from my youth up.*

2. Thoſe things which you call good are an abomination to God, whilſt you give your ſelves liberty to ſin: See what God ſayes to them *Iſa.* 1 11. God threatens to make them as *Shiloah. Jer.* 7. 14.

3. By your impenitency you take a courſe to be openly wicked, and to loſe your Religiouſneſs. Though *Herod* had a reſpect to *John* the Baptiſt a while, by retaining his *Herodias*, he is lett firſt to Impriſon him who he had heard gladly, and then Beheads him.

14. You ſay you have known ſeveral do ſuch things, and yet when they come to dye they have made a very good end, you hope you ſhall too.

1. Did you never know any that ſeemed to be as good and religious as they whilſt Sick, that after recovery were worſe? Oh! do you think that all that were prophane in Health and Hypocrites in Sickneſs recover? And that they all go to Heaven that are full of good Expreſſions

on

on a Sick bed to Death?

2. It may be God may come upon you with a ſudden deſtruction, that you may never come on a Sick bed. Who can tell what a morrow may produce! When you think Death fartheſt off, and promiſe your ſelves years, God may ſay, *Fools, this night ſhall your Souls be required.*

15. You ſay you ſaw religious and good men do ſuch things, and therefore you apprehend no great harm in them, ſurely they would never have done ſuch things, if there had been ſo much provocation, and therefore ſo much hazzard in them.

1. It may be they were only Hypocrites that you ſaw act ſo: So was *Judas*, ſo was *Demas*, ſo the *Scribes* and *Phariſees*, that were had in ſuch Veneration for their Sanctitie.

2. You are to follow none only wherein they follow Chriſt. Good men are not the rule you are to walk by. Conſider how the Prophet was puniſhed that was deluded, upon a Prophets ſuggeſting to him, that an Angel had ſo ſpoken to him. 1 *King.* 13. 13.

I would conclude with a Word of Warning to you, that are the occaſion of our being here this day before the Lord, who are under a Righteous Sentence of Death: To turn to the Lord under the guilt of theſe Sins, before the

Decree bring forth. You have ſtood before an Earthly Tribunal, and are found guilty; How will you ſtand before the Tribunal of Chriſt? to anſwer for all your ſins? your day of Grace is almoſt gone, and within a few hours, you will either be in Heaven or Hell. Oh! now turn to God, or you will never. I would offer ſome things to your conſideration, for your conviction of guiltineſs, and need you have to get your peace made with God. You are by nature, a Child of Wrath, and guilty of *Adams* Sin; you brought a guilty, defiled Soul into the world with you: *You were ſhapen in Iniquity, and in Sin did your Mother conceive you.* You have long refuſed and ſlighted Jeſus Chriſt, and would none of him as your Prophet, your Prieſt, and your King, and ſo are under a Sentence of Death, from the Goſpel, as well as the Law; by your unbelief you have ſealed down the Wrath of God upon your own Soul; you have fallen alſo into great Land-polluting moral evils, Lying, Stealing, Adultery, and Murder. You would not hearken to the voice of your eminently pious Father in law, warning of you. You have accuſtomed your ſelf to theſe ways of ſin, tho' you Lived under the convincing preaching of the Goſpel. You cloſed your eyes, and would not ſee, tho' for many years you Lived under an eminently Soul-ſearching Miniſtry; & you have given up your ſelf to theſe ſins in the day

that

that God was pleading his Controverſie, and hedging up your ways with thorns; in the day of the Lords anger, you have ſinned more and more: when God had driven you out of one Plantation, into another, by the Enemy; when God had taken away your firſt Husband by Death, and ſuffered your ſecond to be carried into Captivity; when he was in bondage, you were wantonly doting on your Lovers; yea though you could not look out at your door, but the Garriſon and Souldiers before your eyes proclaimed it to be a day of Gods anger; your ſin is very great, in your violating your Marriage Covenant. You have relapſed after God filled your Soul with horror for theſe abominations, and turned again as a *Sow that was waſhed, to her wallowing in the mire.* You refuſed to be prevented from Murder, by covering your Adultery with lying, though ſo ſolemnly admoniſhed and cautioned. You have unnaturally murdered the fruit of your own body, & what in you lay its Soul; have abuſed patience and long-ſuffering exerciſed towards you of God; multiplying lying, and hardening your heart, & have not feared God, being under a righteous Condemnation, and Sentence of Death; but to this day continued in lying. You have ſlighted the Word of God, quenched the Spirit of God, refuſed Chriſt; and have by theſe things filled up the meaſure of your ſins; ſo that you muſt Dye, that the Land be not guilty: None may

ſtay you from death, and ſuffer you to live; leaſt the Land be greatly polluted. And you are now Enjoying your laſt Opportunity in Gods Houſe; you that have idled, ſlept away, yea whored away part of ſo many Sabbaths and Lectures, ſhall have no more. You that have diſregarded Gods Counſels, how righteouſly might God ſay? *I will laugh at your calamity, and mock when your fear comes.* Yet he ſayes after all theſe things, *turn*, Jer. 3. 7 For the life of your body, your caſe is hopeleſs. Your ſin is ſo heinous, that your life can't be ſaved without injuſtice. Well then, ſince you can't live guildleſs, labour to die penitent; & ſince your Body can't be ſaved alive, endeavour that your Soul may be ſaved alive in death; there is yet a poſſibility that your Soul may be ſaved. See *Prov.* 1. 20, 22, 23, 24. Jeſus Chriſt the eſſential wiſdom, calls after ſuch an one as you, to come to him; though you have been long ſinning, lov'd, and delighted in ſinning; yea, tho' you have hated knowledge, you are called upon, & encouraged to come. God in Chriſt is ſhewing how ready he is to ſhow you *mercy* upon your repentance, and to help you in your repentance, he offers you the beſt help, and help ſuitable. Oh then come away to Jeſus Chriſt now; leſt upon your refuſal, the after verſes be made good againſt your Soul.

Direction. Come away to Chriſt now upon the

the call and encouragement of the Goſpel. Stay away no longer: Don't think your Prayers, good promiſes, and others praying for you, will ſave you. But haſten away to Chriſt; *There is no other Name given, whereby you can be ſaved. Act.* 4. 12. And no other way of being ſaved by Chriſt, *than by coming to him, or believing on him.* You are called this day in an Ordinance of Chriſt to come for Reconciliation. 1 *Cor.* 5. 19. Chriſt came to ſave guilty ſinners: *Its a faithful ſaying and worthy of your acceptation, that Chriſt came into the World to ſave Sinners, chief of Sinners.* The greateſt ſinners have been juſtified in this way. 1 *Cor.* 6. 11. So *Manaſſeh* that ſhed much innocent blood.

Conſider, for your encouragement, that Chriſt fully accepts of them that ran far from him, that refuſed to come as long as they could retain any hopes of being ſaved in any other way, upon their coming to him. *Luke* 15. God won't upbraid you upon your coming. *Jam.* 1. 5. Yea, *he that comes unto me I will in no wiſe caſt out*; though he have been a great and an old Sinner, though he have ſinned away many Convictions, yet if he come he ſhall have mercy. Chriſt Jeſus calls you to come; not to ſell you pardon, but give you Grace. *Matth.* 11. 29. *I will give you reſt.* Chriſt aimes at your preſent gain, and not at his own: and therefore if you have no money, yet you may have the mercy you want. *Iſa.* 55. 1.

Conſider.

Conſider. 1. That Chriſt don't call you to come to him to be Puniſhed, but Pardoned. Chriſt in the Goſpel comes to you to ſave you, calls you to come to him, to be pardoned. Its true, if you refuſe the calls of Chriſt in this life, he will call you in the next life to be puniſhed, and condemned. Oh! Chriſt calls you, and you need not be afraid to come to him now; for he doth not call you to come to be puniſhed for ſins already committed; but that he may pardon and forgive them, blot out the hand-writing of Ordinances that was againſt you. May you have a free and full pardon of ſo many and great ſins upon coming? then delay no longer.

2. Jeſus Chriſt calls you to come, not to paſs a Sentence of Death upon you; but to take it off from you: There will be no Condemnation againſt your Soul, when once you are gotten into Chriſt. *Rom.* 8. 1. yea, Chriſt ſays, ſuch ſhall not enter into Condemnation; *for they are paſſed from death to life*; there is a ſentence of death gone out againſt you in the Law, & 'tis a holy and righteous ſentence too; now the Goſpel offers no mercy, to the repealing and taking off this Sentence of Condemnation without coming to Chriſt.

3. Chriſt calls you to come to him, not to ſhut you up in the Priſon of Hell, but to ſet you at liberty. Oh! Chriſt would bring you

out

out of the pit, wherein is no water; for Christ received a Commission from the Father, to proclaim liberty, *and the opening of the prison doors, to them that are shut up*, Isa. 61. 1, 2. the prison and dungeon of Hell is the place you will assuredly be shut up in, if you stay away from Christ; *but the Son will set you at liberty*, if you come to him; who don't chuse liberty and enlargement before prisons and dungeons?

4. Christ calls you not to feed you with the bread and water of Affliction, but to feast you. *Rev.* 3. 20. *Luk.* 15. 23. Here's bread, *which if you eat of you shall never hunger*: Is not bread to the hungry Soul desireable? Why should you stay away, when you are ready to perish with hunger? Christ Jesus will feast you, if you come to him. Christ hath Spiritual delicacies to entertain you withal.

5. Jesus Christ don't call you to cloath you with Raggs, and bring you to shame and disgrace, but to cloath you with his righteousness. Christ won't take away any thing that is good and desireable, and worth keeping, but to give you Grace and Glory: Nor to speak angrily, but to speak comfortably to you; not to put you to drudgery, and ignominious service for ever; but to stand before him to do him Service, in Praising and Glorifying his Name. See what you are counsel'd to come to Christ for. *Rev.* 3. 18.

1. Come

1. Come to him for that which he came into the World for, to be your Sanctifier; to have Sin taken away; that he would give you repentance. *Christ is Exalted at the right hand of the Father, to give repentance unto Israel, and remission of sins. God hath sent him to bless his people in turning them from their iniquities.* His Name is *JESUS*, and he will Save them that come unto him from their sins. You want Christ for this, how can you else think of going into the holy Heavens? *Nothing that defiles enters there: Without Holiness you can't see God.* Oh! then let that be upon your Soul, to have Christ for Sanctification.

2. Come to him as a poor guilty, polluted Creature: come therefore self Condemned: They that come because they have made so many Prayers, and have gotten something good, are not like to be accepted. Remember the poor *Publican, that went down to his house justified; he was one that smites upon his breast, the Lord be merciful to me a Sinner*; he don't say, be merciful to me, who was once a great Sinner, but I have reformed my life, I have made many an affectionate prayer, I have taken a great deal of pains; but he comes as *guilty*, sayes not a word to justify himself. So the *Prodigal*, when he comes home, he comes judging & condemning himself for what he had done, that he was so guilty, that God might now justly put him by, he does not say, I did displease, but I

have now done something to turn away thine anger, and to procure thy favour. See what he sayes. *Luk.* 15.18, 19, 21. And yet see what wellcome he met with. *Verse* 22. And don't you think to go because you have sorrowed, mourned, and kept from Sinful courses. See how *David* went to God. *Psal.* 51 3, 4.

3. Come as a helpless, shiftless, lost Creature. Oh! Consider *that in him the Fatherless findeth Mercy*: As one that must have all from Christ. Oh! go to him as one that is lost, and knows not what to do of your self. *Christ came to seek and save the lost.*

4. Justifie God in all his comminations, threatnings and curses against sin, and sinners. So did *David*, Psal. 51. 4.

5. Come to him from the encouragements of the Gospel, from what encouragements Christ gives you in his Word; not because you have gotten a heart to hate sin, love God; or because you are not quite so bad as you have been.

6 Come to him to be Saved from the wickedness of your heart. Oh that you may be Saved from the unbelief, hypocrisie, worldliness, hardness and carnality of your heart. So did *David*, Psal. 51. 1. *Create in me a clean heart*

7. Come to him with a desire to be put into his Service, to do work for him; so did the Prodigal; *make me as one of thy hired Servants.* You will say, what work can I do? that am just

juſt going out of the world. Oh conſider, that you may Serve Chriſt, in making confeſſion of you ſin, warning of others, juſtifying God; oh come away, conſider that Chriſt will call to you from off the Mercy Seat no more after a few hours; if you refuſe now, how will you dare to make your appearance before the Throne of Juſtice? If you are afraid to come to Chriſt ſo affectionately calling you to come to him, where he is Sitting on his Throne of Mercy, & holding forth the Scepter of Divine Grace? Oh! Come; behold now, even now, is yet an accepted time. Come, and give your ſelf to Jeſus Chriſt. Oh! Lift up your heart to God, to draw you, to turn you; and we will lift up our hearts and deſires to God with you, and for you, that he would draw and turn you.

FINIS.